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# Visitation & VVarning PROCLAMED

AND

## An Alarm Sounded in the Popes Borders, in the Name and Authority of the Lord Almighty, and the Lamb.

BEING

The Account of a Journey to *Dunkirk*, and the Proceedings there among the Jesuites, and Friars and Papists; with some particular Quæries, and also some propositions sent unto them.

Which may be satisfaction to many who may behold the difference in part between the Papists and the people of God; and between the Idolaters and the true Worshippers.

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By one that travells in the labour of the Gospel of Christ for the Elect Seeds sake, *Edw. Burrough.*

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*LONDON*,
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## *The particulars, and the Heads laid down.*

1 The Account of the Journey.

2 A Letter to the Deputy Governour, and the Officers of the Engliſh Army.

3 Quæries to the Friars, firſt in Latine, ſecondly in Engliſh.

4 Propoſitions, as a Charge againſt the Romiſh Church, firſt in Latine, ſecondly in Engliſh; With a Letter to the chief Jeſuite Rector in *Dunkirk*.

5 A Warning to the Officers and Souldiers of the Engliſh Army.

6 Some Propoſitions to the Engliſh Prieſts in *Dunkirk*, with ſome other things,

5.89.

ACcording to the will of the Lord, and being moved of him in ſpirit, and as it lay upon me many dayes, I paſſed to Dunkirk; And that which I found upon me chiefly, was to viſit and warn the Papiſts, the Jeſuites and Friars, and that company of Idolaters, and to ſound the mighty day of the Lord among them, and to proclaim it in the Popes borders, and to warn them all of the day that is at hand upon them by the word of the Lord, and to ſound forth among them the everlaſting Goſpel of Truth, and againſt all their Idolatrous ways, worſhips and Practiſes which I have often felt the weight and burthen of before ever I ſaw outwardly what their wayes or practiſes are; which when I ſaw their Idolatrous practiſes and worſhips, and heard their doctrines, and what they profeſſe, I found it to be according to what I had ſeen and felt in the light that trieth all things. And about the ſixth day of the third moneth 1659. I (with Samuel Fiſher, who was moved to go with we) ſhipped from Dover, and came into Dunkirk the next day; and being ſtrangers upon earth, as the generation of the righteous ſeed ever was, we waited in the will of the Lord, to be guided by his wiſdom what to do, and how to be guided to act and ſpeak to his glory. So the next morning the Town Mayor came to us in the ſtreet, and required an account of our coming, and our names, and from whence we came; to which we gave him ſober anſwers and a reaſonable account. And that day it much ſpread over the Town of our being come thither, which wrought no ſmall cogitations in the hearts of many as what our buſineſs was, and wherefore we were come; ſo that the Deputy Governour Colonel Alſop with the Counſel of Officers ſent for us that night, (the chief Governour

not being in Town) So we went to them, who did kindly intreat us, and examine us concerning our coming thither, and what our buſineſſe was there, and ſuch like; to which we gave them anſwers, and ſtaid with them in diſcourſe ſome hours. And the Deputy Governour much pleaded to us the danger of our ſtaying in the Town, and feared the deviſion that might grow among them through us; and withall much deſired us to depart the Town, ſuppoſing as he ſaid, the great danger that might incur unto the Garriſon through our ſtay. But our anſwer was in much plainneſſe, if he deſired us, we could not receive any ſuch deſire; and if he commanded us, we could not obey his command in that caſe, neither could we depart the Town, but in the will of God, according to which will we came thither; and having many words, and much reaſoning with them that night, we parted from them. And the next morning I was moved to write this letter following, and to give them all a ſober account of our coming, and what our work is in this World whereſoever we come; which letter was delivered to them, and read by many of them; But to it we received no Anſwer, according as the latter part did require, as may be ſeen.

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DUNKIRK

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*Dunkirk* the eleventh of the third moneth 1659.
*Engliſh* account.

*To the Deputy Governour, and the Officers of the* Engliſh *Army in* Dunkirk *theſe.*

FRiends, We the Servants of the Lord, are lovers of all your ſouls, and wiſheth well unto you in the Lord, that truth and peace, and righteouſneſſe may be among you, and in your hearts; and we are travellers in the labour of the Goſpel of Chriſt Jeſus for the elect Seeds ſake, having received the glad tidings of life, and eternal ſalvation into our hearts, through the revelation of Chriſt in us, who is our hope of glory, and the Lord hath manifeſted greatly his power amongſt us, and revealed the riches of his grace in our ſouls, to our own everlaſting ſatisfaction & peace with God; and alſo he hath made us Miniſters of his grace, and of his word to many others, to the turning of many from darkneſſe to light, and from Satans power to God, and of him we are called and ordained by his ſpirit into this his work to preach the everlaſting Goſpel to the Nations, and to war againſt Anti-Chriſt, the Whore and falſe Prophets, come up ſince the days of the Apoſtles, & have reigned over the World for many generations; and this is our work in the World, to fight the Lambs battel with his ſpiritual weapons and armour, and to follow him whitherſoever he goeth, and to give up our ſelves in his ſervice, to do or ſuffer for him whatſoever he calleth us unto; and in this hitherto hath the pure and mighty preſence of the Lord God been with us, and is with us unto this day; and great is his Name amongſt us his people, and to be praiſed for ever more; and of this hath God given us the ſure witneſſe in our ſelves, even the teſtimony of his good ſpirit, which bears us witneſſe in our own conſciences, that theſe things are true, whether men believe or re,ect our

teſtimony; for we are not Miniſters of man, nor by mans will, neither do we ſtand to mans judgement, to be approved or diſproved thereby; But to the witneſſe and teſtimony of Gods ſpirit in every conſcience we do commend our ſelves, where ever any of us do come, in the ſimplicity of truth, in the demonſtration of the ſpirit, and not by words of mans wiſdom, and in the day of the Lord ſhall we be juſtified herein by him, and by his witneſſe in all mens conſciences; & in the mean time we do ſuffer all things patiently, and in the meek & quiet Spirit of the Lord; and as for us two in particular who are now come into the Town of *Dunkirk*, as we have in ſomepart declared unto you already; and ſo I here again ſay unto you, not being aſhamed nor unwilling to give you an account of our coming; for we came to be made manifeſt openly in the ſight of all men in our doctrines, principles and practiſes which are of and from the Lord, and fully agreeing in all things with the Scriptures of truth, which were given forth by the ſpirit of truth as the holy men of God were moved, and as we have ſaid to you, we ſtill teſtifie, we were moved of God, and by his ſpirit to come unto this place in love to the ſouls of people, and it is the Lord God that hath ſent us, and not man; and whether you believe us herein, or doth reject us, the teſtimony of God is ſure, and remains with us; and for the truth hereof, we are not affraid to do and ſuffer, but can do, and ſuffer in the ſtrength of Chriſt whatſoever is put upon us; Though chiefly our coming was (ſo far as the Lord ſhewed us) in relation to theſe *Popiſh* Idolaters, to diſcourſe with their *Jeſuites*, *Friars* and *Prieſts*, and to diſcover to them the errors of their wayes, and the falſneſſe of their worſhips, and to teſtifie unto them in the fear and power of the Lord concerning their Church, that it is not a true Church of Chriſt, but a falſe Church come up in the Apoſtacy; and theſe things we have to argue with them, if the heads of them will admit diſpute; otherwiſe to charge theſe things upon them from the Lord, and by his authority; and if they do any of them receive our teſtimony, and turn from their idols, and be converted unto the truth, they may be happy; but if they ſhall reject our teſtimony, and not believe the truth, then ſhall they the more be fitted for deſtruction, and the day of their deſtruction

on the ſooner approach, and the Lord ſhall be clear of their blood, and our reward ſhall be with us from God; for our teſtimony ſhall not returne to us in vaine, but ſhall accompliſh its end wherefore it is ſent, and the Word of the Lord by us ſhall either convert to God, and to the truth that they may be ſaved, or ſhall through rejecting of it, harden the heart againſt God and againſt the truth, that they may the more juſtly be condemned, and the Lord and his ſervants be the more clear; and no other thing ſaving this do we promiſe to our ſelves as the ſucceſs of our endeavours: And not ſo much in relation to the men of our Engliſh Nation are we come, though the Goſpel of Salvation is freely come to them alſo, that they may be freed from the Captivity of ſin and death, and we may not work, nor cauſe any diſturbance or grief to any of them, further then what they may take at us for the truth ſake, or for declaring it in the fear of God, and without any juſt cauſe given by us to any of you, or them, though we dare not promiſe to you, nor our ſelves, what we will do, nor what we will not do; onely this we ſay, if the tranſgreſſion of any juſt Law can be charged upon us, we refuſe not to ſuffer what ſhall be impoſed; and this we do beleeve that the Lord will ſo keep us, and order us by his ſpirit of truth, and carry us in meekneſs, and righteouſneſs towards you, while we ſtay amongſt you, be it weeks, or moneths, that you will have no juſt occaſion againſt us, by any offences juſtly Miniſtred by us; and if you do take occaſion againſt us without any juſt cauſe given, be it upon your ſelves, to your own ſhame, and condemnation in the ſight of God and men, for we are cleare; Onely this we do give unto the Lord, and cannot unto men, the exerciſe of our conſciences, and to be obedient unto the teachings of his ſpirit in all things, as he ſhall guide and lead us, and if he commands to do, or not to do any thing, and you the contrary, we muſt obey him, though we diſobey you; for its better to obey God then man, and when he bids ſpeak, in what place or ſeaſon ſoever we may not be ſilent; for to keep our conſciences cleare in the ſight of God in all things by obedience to him is our care, and ſtudy, and that which we are given up to do; and if you ſet your ſelves to gain-ſay this,

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it will turne to your own destruction; for no other promise then this can we make for our selves, but to do, and speak amongst you, as the Lord our God shall move us, and lead us, and this Testemony we do bear for the Lord, he doth not move us, nor lead us to any thing, saving to what is just, and good, and holy, which may tend to the happiness, and peace, and welfare of your souls and bodies also: and in the Fathers will we stand, and as we came in his will, so we cannot submit to stay or go at any mans will save the Lords alone: And as concerning our coming and staying, and work here, this is a sober account to you, which may satisfie you and any sober and reasonable men; And as concerning our being with you yesternight, many things passed from some of you and your Minister chiefly, to which I had a great desire to have answered, and to have cleared the things objected against us, but time and his patience afforded not the opportunity; therefore now this I do propound about the call to the Ministry, which was the thing in dispute, to which I then could freely have spoken; whether he will give me and us a faire meeting in some publique place that is convenient for your selves to hear, and be Judge between us, to discourse this matter (*viz.*) what the true call to the Ministry is, which is truly according to the Scripture, and that to be laid down first, and then to compare his call to his Ministry, and also his call to *Dunkirk*, with what the true call is which is allowed of, and aproved in the Scriptures, and also to compare our call to the Ministry, and even our call to *Dunkirk*, with what the true call of Christs Ministry was, as declared in the Scriptures, that it may be seen whether his call, or our call is the more different from, or agreeable to the Scriptures, and even the light in your own consciences shall be Judge between us in this cause. and upon such an Issue, upon a just determination would we gladly joyne tryal; and such a meeting upon such grounds and proceedings may tend to satisfie your selves, and many more, and such a meeting I do fully desire with your consent, and concurrance who may preserve the people in peace and soberness, that all may be edified in the things of so great moment as this is; For if he can prove his call to the Ministry to be such as was the Apostles and Ministers in the true Christian Churches before the apostacy,

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then shall we own him, and not deny him; but if he cannot do this, and if we can do it on our own behalfe, in the power and spirit of the Lord, then may you and all men judge who are the true Ministers of Christ, and who are the deceivers; And this manner of proceedings would decide all doubts in you, about us; and we shall be clear in manifesting the truth concerning the true Ministry and the false, and the difference between them in their call, in their practice, and in their maintenance; and this is sent to you to read and consider of, in the fear of God, as the testimony of our love to you, and the truth, that you may take heed to your waies; and we would receive first your answer, whether you do consent, and will allow such a meeting, and secondly his answer whether he will undertake such a dispute, and we further are ready to clear all doubts that may remain in you about us, who are your friends, and desire your prosperity and faithfulnesse in what the Lord calls you unto.

by *Edward Burrough.*
*Samuel Fisher.*

And the same day we went to the *Capuchin* Friars, and had some discourse with the chiefest of them in their garden, concerning the light of Christ that every man is lighted withall: and we did declare to them of the mighty day of the Lord, that was at hand upon them; and the Lord was come to search them and try them, and would hew down their Idolatrous waies, and worships and works, &c. And in order to a fair proceeding with them, the next day I was moved to write this following paper to them, by way of queries, as to lay some ground of opposition; hoping to have received their answer, that I might have joyned tryal with them: For it was in my heart to search and oppose their waies and practices, and their whole Religion. And these queries were delivered to them in Latine, as followeth, though from them I have received no answer to this day: but the queries stands upon them, and my charge they lye under, charged upon them in the Name of the Lord.

*Vobis omnibus qui profitemini voſ-met-ipſos eſſe ad ſervitium Dei devotos & ad ſeperationem e mundo & mortificatinem in converſationibus veſtris qui vocati eſtis per nomina fratrum, & Sororum, tam in quam, prope Dunkirkam.*

POtens dies Domini Dei venit & venturus eſt in vos & in univerſum mundum; expergiſcamini, & expergiſcamini vos qui dormitis in terra, Deus enim teribilis, exiturus eſt ad expoſtulandum vobiſcum & ad redendum univerſo mundo ipoculum excandeſcentiæ ſuæ propter idololatrias veſtras, & hypocriſes, & abominationes quæ totum terrarum orbem corruperunt, & aſcenderunt in conſpectu Domini, & provocarunt eum; & vociferatio juſti qui fuit percuſſus & occiſus jacuit, intravit in aures altiſſimi; & gladius ejus qui eſt verbum oris ſui expergefactus eſt ad vulnerandum & ad occedendum inimicos ejus ac dies viſitationis veſtræ nunc advenit, in quo accurate viſitaturus & exploratus eſt vos ut retribuat vobis, & vobis hoc ipſum eſt verbum Domini.

Quapropter a Domino motus ſum ad proponendum vobis paucas haſce queſtiones ob explorationem veſtrorum ſpirituum & viarum, ad quas reſponſum veſtrum expecto, ut omnia adferantur ad lucem, & ad verum examen & ut juſte judicemini, & per ſpiritum Domini, vel obſolvamini vel condemnemini, Secundum opera veſtra.

1 Utrum fuere tales ordines virorum & mulierum in vera Chriſti Eccleſia, in diebus Apoſtolicis? & ubi Chriſtus inſtituit unquam hujuſmodi cultus exercitia & vivendi modum deſidioſum, otioſum, æque ac Deo & hominibus in utilem plane, qualem vos exhibitis: & utrum tenetur aliquis fidem adhibere vobis et inſequi Religionem, & excercitia veſtra, niſi Religionem & converſationes obſervationes, & cultus veſtros probare poſſitis per Scripturas; verba Chriſti aut exemplum ſanctorum ejus & Apoſtolorum? deinde utrum, necne accipiatis totius veſtri Religioſi cultus explorationem, & probationem per & ſecundum ſcripturas & Apoſtolorum ſcripta?

2. Utrum

2. Utrum mundus in cordibus vestris & natura mundi etiam radix ipsa concupiscentiæ, Radex superbiæ, avaritiæ, amoris hujus seculi, & vanitatem ejus, et Radex Idolatriæ subjicitur in vobis? appello lucem in conscientiis vestris, & quid est radex horum omnium; et quid est quod hanc ipsam subigit? estne abstinentia aliqua externa facta per vim ferarum, & ostiorum, et istius modi, obstaculorum aut sui-met seperationem, in loca secreta, quæ in maribus et fœminis valet ad subigendum mundi Naturam? num per hujusmodi media Christus dat victoriam in peccatum idemque vincit in populo suo? nonne hoc factum est solum per potentiam Dei in corde? Et nonne est etiam damnabilis hypocrisis in vobis videri sancti, & liberi ab hisce rebus, dum adhuc ipsa natura, & radex horum omnium vivida est in vobis, & ferinde se exhibens in motionibus suis? num aliquid ex nugamentis vestris externis est crux Christi, aut Christus crucifixus, qui mundo crucifigit, quæ Apostoli prædicarunt, & in quo lætati sunt?

3. Haccine est in vobis, vera mundi abnegatio abnegare eum in uno modo & loco, & incurrere in eum, eundemque amplecti in alio? nequaquam mihi adhuc apparet vos mundum abnegasse quemadmodum Apostoli: Respondete etenim mihi, ubi unquam habuerunt, illi tales, quales vos occupatis, sedes in pulcherrimis & fertilliſſimis locis urbium & oppidorum, tam magnificas domus & hortos, & annuales tantas videndi modus quantos & vos manentes per totum vitæ suæ, curriculum in grandi alico conclavi in otio & desidia corpescentes quemodmodo vos? illi per orbem peregrinati sunt evangelium prædicantes nec certum aliquem habuerunt habetandi locum, sed in Spiritu Agnum Dei sequuti sunt, nec stabiliarunt seipsos, sicuti vos omnibus diebus sistentes in pinguibus terræ portionibus; judicamus itaque vos esse extra vitam nec eodem Spiritu in quo fuerunt Apostoli; sed in aliquali justitiæ & sanctitatis forma absque vi ipsius: a vobis itaque responsum peto ad vindicandum vos metipsos si potueritis, & ad probandum vos esse de vera ecclesia & vias, & observationes vestras esse, in, & per spiritum Dei, nec non secundum Scripturas.

4. Qualis est mors illa quæ pervacit in omnes & Regnavit ab Adamo usque ad Mosen? & nonne regnat adhuc eadem in vos? & quænam est ministratio Mortis? & num per illam vere venistis unquam? & est pars ista in vobis subacta necne ab quam addite fuit lex Dei, & venistis ad Christum, ad ipsum cognoscitis sicut

fuit ante *Abrahamum* & ante Mariam? Et quammodo fuit *Davidis* Dominus? Et quammodo ejusdem filius,& utrum natus est Christus in vobis,& vobis Revelatus per quam,mundus fuit factus, & expectatis necne perfecte liberari a paccato,adeo ut in hac vita terrestri non amplius illud committetis?

5. Quid est anima? & quinam fuit status& conditio ejus ante transgressionem? & quænam in transgressione? & potestne aliquis per Adamum secundum restitui manens adhuc in terra, in statum eundem quem amisit in primo etiam vel non?

Amici in nomine& potentia Domini Dei a vobis requiro,ut per atramentū & calamum de hisce mihi respondeat aliquis vestrum, & subscribantur nomina vestra, ut reddam itidem vobis responsum & ulterius queramus de vobis,a Domino enim missi sumus,ad visitandū & explorandum vos;& si in perfecta veritate sitis & alios, ad religionem vestram covertere desideretis, tum candide nobiscum agite,& in zelo vestro optimis utamini armis vestris spiritualibus ad defendendum causam vestram contra nos,& pro Deo vestro appareatis; sine vero de vestris ipsorum viis & observationibus dubitatis, nec ad Religionem vestram, defendendam sufficientes sitis, tum obtaretur os vestrum & divertite ab idololatria, nunc enim orbus est Dominus ad judicandum vos juste, etiam ac universum orbem.

Sum animarium vestrarium amator, sed testis contra quascunque falsas vias Antichristi, ac meretricis, qui diu valde in mundo regnavere; quin etiam sum Servus Domini

*Edvardus Burrough* per derisores mundi vocatus Aglice.
A *Quaker*.

The English of these Queries followeth.

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The Engliſh is this.

*To all ye that Profeſſe your ſelves devoted to the ſervice of God, and ſeparation from the world, and mortification in your lives, who are called by the name of Fryars, and Nunns, in, and about* Dunkirk.

THe mighty day of the Lord God is come, and coming upon you, and all the world; Awake, awake ye that ſleep in in the earth, for the dreadful God is arifing to plead with you, and to give unto all the world the cup of his fierce indignation becauſe of your idolatries, and hypocriſies, and abominations which hath corrupted the earth, & is come up before him, and hath provoked him and the cry of the juſt who hath been ſmitten, and laid ſlain, is entred into the ears of the moſt high, and his ſword, which is the words of his mouth is awakened to wound, and ſlay all his enemies; and the day of your viſitation is now come, wherein the Lord is ſearching you, and trying you, that he may recompence you, and this is the word of the Lord to you.

Wherefore I am moved of the Lord to propound ſome few Queries to you, for the tryal of your ſpirits and wayes; to which I demand your anſwer, that all things may be brought to light, and true judgement, and that you may be Judged juſtly, and by the ſpirit of the Lord cleared, or condemned, according to your deeds.

1. Whether there was ſuch orders of men, and women in the true Church of Chriſt in the Apoſtles dayes? and where did Chriſt give Inſtitution for ſuch worſhips, practices, and manner of life, and ſlothful idleneſs, and unprofitableneſs to God and men as ye hold forth? And whether any are bound to believe you, and follow your Religion and practices, except you can prove by the Scriptures the words of Chriſt, or example of his Saints, and Apoſtles, your Religion, and lives, and practices, and worſhips? and whether you do admit of tryal in all your whole Religion by, and according to the Scriptures and writings of the Apoſtles, yea or nay.



2. Whe-

2. Whether the world in your hearts, and the worlds nature, even the root of luſt, the root of pride, covetouſneſs, and the love of this world, and its vanities, and the root of Idolatry is ſubdued in you; to the light in your conſciences I do ſpeak? and what is the root of all theſe things, and what is it that ſubdues it? is it an outward abſtinence by the force of locks and doors, and bolts, or ſelf-ſeparation, and ſecret places that ſubdues the worlds nature in men, and women, and is it by ſuch means that Chriſt gives victory over ſin, and overcomes it in his people? or is it not by the power of God in the heart onely? And whether is it not damnable hypocriſie in you to appear outwardly holy and free from theſe things, while yet the nature and root of all theſe things are alive in you, and boiling up in the motions of them? and is any outward thing the Croſſe of Chriſt, and Chriſt crucified, which mortifies to the world, which the Apoſtles Preached and rejoyced in?

3. Whether is it a true denial of the world in you, to deny it in one manner and place, and to run into it, and imbrace it in another way and place? it doth not appear to me that you have denyed the world, as the Apoſtles did; for anſwer me, where had they any ſuch ſeats in the fineſt and fatteſt places of the Cities and Towns as ye have? ſuch great fine houſes and Gardens, and ſuch revenues by the year as ye have, ſtaying all their dayes in a great houſe, and ſpending their time in ſloth and idleneſs as ye do; they went up and down the world Preaching the Goſpel, and had no certain dwelling place, but followes the Lamb of God in the ſpirit, and did not ſettle themſelves in fat places of the earth, continuing all their dayes as ye do; therefore we judge that you are out of the life, and not in the ſpirit as the Apoſtles were in, but are in the form of righteouſneſs, and holineſs without the power; So I demand an anſwer to clear your ſelves if you can, and to prove that you are of the true Church, and that your wayes and practices are in, and by the ſpirit of God, and according to the Scriptures.

4. What is that death that hath paſſed over all, and reigned from *Adam* to *Moſes*? and whether it doth not reign yet in and over you? and what is *Moſes* Miniſtration, and whither ever through it you yet truly came? and whether that part be ſubdued in you which the Law of God was added upon, and whether are you come

come to Christ, and knowes him as he was before *Abraham*, and before *Mary*? and how was he *Davids* Lord? and how his Son? and is Christ within you born, and revealed to you, by whom the world was made? and do you expect to be perfectly freed from sin that ye shall not commit sin in this life upon earth, yea, or nay?

5. What is the soul, and what was its state, and condition before transgression? and what is its state, and condition in transgression, and whether may man come to be restored by the second *Adam* into the same estate, while upon earth, as he lost in the first *Adam* yea, or nay?

Friends, I demand of you in the name, and power of the Lord God to answer me these things in writing some of you, and to subscribe your names, that I may return you an answer, and query further of you; for we are sent of God to visit you, and to try you; And if ye be in the perfect truth, and would convert others to your Religion, be plain with us, and use your best spiritual weapons in your zeal towards us, and defend your cause, and appear for your God; and If you doubt of your own wayes and practices, and be not able to defend your Religion, then let your mouthes be stopped, then turn from idolatry, for now is the Lord God arisen that will judge ye and all the earth righteously.

*I am a lover of souls, but a witness against all false Idolatrous wayes of Antichrist and the Whore that hath reigned in the world, and I am the Lords Servant.*

Edward Burrough.

*By the scorners of the world, called a Quaker.*

AND we were with them again at other times in discourse with the chief of all the Fryars of the company called Recolects also, and did in the power of the Lord declare truth unto them, and against their Idolatry, until such time as some of them were so offended with us, not having much wherewith to answer in truth to defend themselves, they of the company called *Capuchins* grew light, and scornful, and very wicked, and did in a man-

a manner deny us the liberty any more to come unto them: and we were with each company of Fryars two several times; And as for the *Jesuites*, we had much upon us to visit them in their Colledges, but we perceived that the chief Rector of the Colledge of *Jesuites* had heard of our being in the town, he did refuse to discourse with us, and we went once into the Colledge, and could not be admitted to speak with him. And about a week after we came into the town, the chief Governor *Lockhart* coming home, he sent, as he said, to the *Jesuites* Colledge, that they should admit us to come to speak with them; & as we found it from the Lord upon us, at a convenient season, we went again to the Colledge, and were for some hours in discourse with the chief Rector of the Colledge, who appeared at the first very high, and subtle, and crafty, and did in his heart reject us, and the simplicity of the Gospel; but truth and the word of the Lord had dominion over him, and before the truth he and they all are as weak as water; many things were disputed upon, which the particulars cannot now be related, but in about three hours time he grew weary, pretending other business, and would stay no longer with us, and so we parted, demanding of him whether he would admit some more discourse at some other time, which he did refuse; so we were not admited to come to him any more; whereupon these following propositions I was moved to give forth, and send among them as a charge upon them, in the Name and power of the Lord; and they were given and delivered in Latine up and down among the *Jesuites* and Fryars in the Town; unto which to this day I never could receive an answer, therefore my charge lies upon them to this day as a testimony from the mouth of the Lord against them, of which they can never clear themselves. And we were moved to visit the Nunns, and went to their place, and before many words were spoken to them through a grate, (for we might not see them and to speak to them both at once) they asked if we were of the order of those called *Quakers*; and they perceiving that we were such, said, they might not hear us, because we were such, and presently passed away, and refused to suffer us to speak to them; and therefore we had very small time with them, onely gave our witness against them, and passed away.

*Vobis*

Vobis omnibus Jesuitis, Sacerdotibus, Fratribus vobis etiam omnibus, cujuscunque generis de Ecclesia Romanensi, in & prope *Dunkirkum.*

*AMici in Charissimo amore erga vestras omnium Immortales animas hæc vobis motus sum exhibere, ut legatis, & consideretis ea in timore domini Dei. Siquidem per aliquot dies in hoc oppido jam moratus sum, secundum Dei ipsius beneplacitum, bene observans Religionem vestram in principiis, & in statu presenti, & in exercitiis ejus vere etiam animadvertens partem aliqualem, & fidei vestræ, & doctrinæ modum, etiam cultuum vestrorum; nec non Traditiones, & ordines, & disciplinam. & rigimen Totius Ecclesiæ vestræ; & in spiritu Domini ponens, & æque mensurans omnia ad lineam recti Judicii, a Domino & per spiritum ejus, hæc ideo vobis propono, & affirmo.* viz.

1 *Quod Ecclesia vestra non est vera Christi Ecclesia, uxor Agni, & Electa Sponsa, sed in ejus fide, & doctrinis, & Cultibus, & ordinationibus, in ordinibus disciplina, & Regimine degenerata est ab illo statu, in quo stetit Ecclesia Christi in diebus Apostolorum, ante Apostasiam.*

2 *Quod Constitutio Ecclesiæ vestræ, etiam & Cultus, & ordinationes vestræ plerunque, & via, & modus diciplinæ, & Regiminis vestri sunt ab homine, & eriguntur, & sistunt ad arbitrium hominis, nec sunt secundum Deum nec a Deo, secundum vero traditiones humanas qui docti & versati sunt in ipsis, quod idolatria est nec sunt secundum mandata ipsius Christi, nec exemplum Apostolorum ejus, nec Scripturas, sed penitus absque spiritu Dei erecti omnes post dies Apostolicos, & ingressum Apostasiæ, quæ totum mundum adumbravit.*

3 *Quod per varias generationes, & multa secula ab Apostolorum & vestrarum ecclesia temporibus in mundum supervenit, universalis defectio & Apostasia a vera fide, & doctrina, & Cultu, & ordinationibus, & disciplina, & Regimine quæ fuere inter Apostolos, & in diebus eorum apud veras Ecclesias exercebantur, etiam & vestræ Ecclesia nunc temporis est in defectione ista, & Apostasia.*

4 *Quod Antichristus, Bestia, meretrix, & pseudoprophetæ, per etates multas in mundum Regnavere, Antichristus ille sese opposuit Christo, & elatus fuit in Templo Dei, & ut numen adoratus. Bestia*

stia trucidavit sanctos, eisque oppugnavit, & potestatem adepta est in tribus & linguas & post eam admiratus est universus orbis. Meretrix quam portavit Bestia, insedet populis, & turbis, & Gentibus, & bibit sanguinem sanctorum & Martyrum, & corrupit Terram, & fecerunt omnes biberunt ex poculo Scortationum suarum. Pseudoprophetæ supervenerunt in nationes, & deceperunt eas. Deinde Ecclesia vestra est de populis, turbis, & tribubus, in quos Bestia potestatem recepit, & quibus insedit meretrix, quosque pseudoprophetæ deceperunt.

5 Quod vera Christi Ecclesia, uxor Agni, electa sponsa, & urbs illa dilecta, que peperit eum, qui Gentes erat Recturus, fugit in solitudinem, & alita fuit in loco luctus, & desolationis mille ducentis sexaginta diebus; & calcaverunt Gentes urbem sanctam, uxorem Agni, & dominium habuerunt in ipsam mensibus quadraginta duobus; & etiamsi haud fuerit ipsa separata seu victa adeo ut omni existentia penitus privari, in deserta solitudine tamen exstitit in luctu ac desolatione, & in illa gloria & excellentia, quam olim habuit nequaquam apparuit, sed amisit plane vestimenta & ornatus suos, hæredem suum, & maritum ab ea separatum & raptum ad Deum, & thronum ejus, & in hoc tempore divastationes & conculcationes Civitatis illius Sanctæ, uxoris Agni, & Regni Bestiæ, & meretricis Ecclesia vestra, quæ est ex muliere falsa, & non ex Electa sponsa, quæ Agno nupta est, exhibita fuit in potentia sua & gloria.

6 Quod coactio & compulsio personarum per externam, aliquam, legem, & potestatem conformes esse hujusmodi vel istius modi Religioso Cultui, est Bestiæ, & meretricis, & non Dei Cultus: Quinimo trucidare, & persequi Conscientiæ ergo, & propter abnegationem hujus, aut illius Religiosi Cultus, est a Diabolo, & Dracone, nequaquam a Deo, nec secundum eum; quinetiam Ecclesia vestra, quæ per istius modii media cogit ad suum cultum in hoc non succedit Apostolis, & Ecclesiæ veræ, sed est de Bestia & meretrice, quas in deilus suis Johannes vidit venturus esse, & nos in nostris venisse videmus, & Regnasse per præteritas generationes; affirmo etiam cuicunque Religioso cultui Conformes se præbentes, non sponte, sed coacte per vim & violentiam legum, esse duplo magis, quam antea Diaboli filios, nec per hoc conversos esse ad Deum, sed fieri Idololatras quos Deus judicaturus est.

7 Quod nulli pro totum terrarum orbem sunt vera membra de vera Christi Ecclesia, vel jus habentes ad hæreditatem Eternæ vitæ, nisi qui e mundo Collecti sunt per prædicationem Evangelii, & sunt transfigurati itidem & Renovati per potentiam Domini Dei in Corde,

de, & per spiritum ejus in ipsis docti in omnem veritatem, & ad Christum Caput agglutinati, & aggregati in eternam unitatem infiniti Corporis per eundem spiritum, & unctionem in ipsis habitantem, & ex hujusmodi consistit vera Christi Ecclesia nunc temporis quemadmodum in temporibus Apostolorum; de talibus vero membris non est Ecclesia vestra in presenti hac ætate, nec est in ordine, & regimini spiritus veritatis, sed in forma (absque vi) in illa fuit origo, & est status ejus in hunc usque diem.

8 Quod oportunitas, & dies Domini, & plenitudo temporis prestituti appropinquat, in quo Babylon illa magna dejicietur, & cadet, & dominus in illam vindictam inferet, & judicia reddit & comprehendentur Bestia, & meretrix; & pseudoprophetæ, quibus subjecerunt se Regna terrarum orbis, & vivi conjicientur in stagnum; & Diabolus, & Satanas, non amplius seducent nationes; sed Regna mundi hujus mutabuntur & facta erunt Regna Domini, & Christi ejus, Cujus Regnum revelabitur in Cordibus Electorum Suorum in potientia & multa gloria; Et Ecclesiam Romanensem, etiam & omnes falsas Sectas, & Ecclesias per Universam terram subvertet Dominus Deus, & vera ipsius Ecclesia recolligetur e deserto; & pulchritudo Jerusolymæ novæ, Ecclesiæ Sanctæ, uxoris Agni æque gloriosa fiet, ac ante fugitum ejus illuc, & conculcationem suam per Gentes & Dominus Deus Omnipotens dignoscetur, & erit cum hominibus Tabernaculum ejus.

Hæc Testor vobis in nomine Domini, & veritatem eorum quæ certa est probaturus sum, & de hisce (cæteris paribus) cum quocunque vestrum Sobriæ mentis disceptaturus, eademque per spiritum Domini nec non secundum scripturas infallibilia esse demonstraturus: Quapropter consideretis ea in mansuetudine, & patientia, & credite in lucem Christi in vestris ipsorum conscientiis, qua cum unumquemque qui venit in Mundum Christus illuminavit, ut ad agnitionem veritatis, & ab omnibus viis obliquis perveniatis; & si vestrum aliquis in gratiam totius Corporis hisce Responsum Reddet, & si possitis per atramentum & calamum, vindicare vos met ipsos de hisce, quæ vobis imputantur, hoc erit per me Candide receptum, etiam & in levitate cum Responsione revertetur, in ordine adulteriorum manifestationem veritatis, ut & veritas, & Justitia Clarissime appareat, & emplectatur, & delusio, & omnis Anti-Christi impostura confundatur & abnegatur; & qui sunt in veritate in eadem stabiliantur & qui in errore Commune fiant in hoc die visitationis Mundi, Dominus

*venturus est ad judicium, qui omnium Cordium Secreta Judicabit, & Universum mundum in Justitia.*

Dun. 20. 3d. mon. 1659.

Per Amicum Justiciæ, & omnium animarum Amatorem.

EDVARDUM BURROUGH.

The *English* of these propositions is as followeth.

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*To all ye Jesuits, Priests, and Friars, and to all you in generall of the Romish Church, in and about* Dunkirk.

FRiends, in dear love to all your immortall souls, I am moved to lay these things before you, that you may read and consider them in the fear of the Lord God, for as much as for some dayes I have been in this Town according to the will of God, and having rightly observed your Religion, in its originall, and in its present standing, and in its practises; and having truly examined some part of your faith and Doctrines, and the manner of your worships, and your ordinances, and the orders, and discipline and government of your whole Church, and in the spirit of the Lord, having laid all things to the line of true judgment, and equally measured them; hereupon I do from the Lord and by his spirit propound and assert these things unto you.

First, That your Church is not the true Church of Christ, the Lambs wife and elected spouse, but is degenerated in her faith, and in her Doctrines, and in her worships and ordinances, in her orders, discipline and government, from what the true Church of Christ was, in the Apostles dayes, before the Apostacy.

2. That the constitution of your Church, and the chief part of your worship and ordinances, and the way and maner of your discipline and Government are of man, and set up and standeth by the will of man, and are not after God, nor according to him, but are after the traditions of man, learned and practised therein, which is Idolatry, and are not in the commandements of Christ, nor in the example of his Apostles

nor

nor according to the Scriptures, but without the ſpirit of God, being ſet up ſince the dayes of the Apoſtles, and ſince the Apoſtacy came in which hath over-ſhadowed the whole world.

3 That there hath been over the world, for generations and many ages, ſince the dayes of the Apoſtles and true Churches, a generall declination and falling away from the true faith and doctrines, and from the worſhip and ordinances, and from the diſcipline and Government that was amongſt the Apoſtles, and practiſed in the true Churches of Chriſt in their dayes, and your Church is in that declination, and falling away.

4. That Ant-chriſt, the Beaſt and the whore and falſe prophets have reigned over the world for generations; the Antichriſt that hath oppoſed Chriſt and been exalted in the Temple of God, and been worſhipped as God; The Beaſt that hath killed the Saints, and warred againſt them, and had power over Kindreds and tongues, and the world hath wondred after him; The Whore whom the Beaſt hath carried, ſhe hath ſat upon peoples, multitudes and Nations, and drunk the blood of the Saints and of the Martyrs, and ſhe hath corrupted the earth, and cauſed all to drink her cup of fornications; And the falſe Prophets have overſpred the Nations and deceived them, and you and your Church are of the peoples, the multitudes, and the kindred that the Beaſt hath received power over, and the Whore hath ſat upon, and the falſe Prophets deceived.

5 That the true Church of Chriſt the Lambs wife, the elected ſpouſe, and the beloved City, who brought forth him that was to rule the nations, hath been fled into the Wildernes & been fled into the place of mourning & diſſolation for a thouſand two hundred & 60 dayes, & the Gentiles feet have troden down the holy City, the Lambs wife, and had power over her for forty and two moneths, and though ſhe hath not been prevailed againſt nor overcome, ſo as to be extinguiſhed from having a being, yet her being hath been the Wilderneſs in mourning and diſolation, and ſhe hath not appeared in the glory and excellency which once ſhe had, but hath loſt her garments and her attire, and her heir, and husband ſeparated from her, and caught up to God and to his Throne, and

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in this time of the diſolation, and treading down of the holy City, the Lambs wife, and the reigning of the Beaſt and the Whore, hath your Church been extant in her glory and power, which hath been of the falſe woman, and not of the elect ſpouſe, that is married to the Lamb.

6. That forcing and compelling of perſons by any outward Law and Authority to be of ſuch or ſuch a Religion, and to conforme to ſuch a way of worſhip, is the worſhip of the Beaſt and of the Whore, and not the worſhip of God, and to kill and perſecute perſons, for the exerciſe of conſcience, and becauſe they will not be of ſuch a Religion, and cannot conform to ſuch worſhip is of the Divill and the Dragon, and not of God, nor according to him; and that your Church herein is not ſucceſſor of the Apoſtles and the true Church of Chriſt, but is of the Beaſt and the Whore, which *John* ſaw was to come in his time, and which we ſee are come in our dayes, and have ruled for generations, and I affirme that perſons ſo made conformable, by force and violent Laws, to ſuch a Religion and worſhip, are but two fold more the Children of the Divill, and are not at all converted to God thereby, but becomes Idolaters, whom God will Judge.

7. That none upon earth are true members of the true Church of Chriſt, having a portion in the inheritance of eternal life, but ſuch who are gathered out of the world by the preaching of the Goſpel, and are changed and renewed by the power of the Lord God in the heart, and are led by his ſpirit within them into all truth, and are joyned unto Chriſt the head, and gathered into the eternall unity of the infinite body by the ſame ſpirit and anointing dwelling in them, and of ſuch onely doth the true Church of Chriſt conſiſt now in this preſent time, as it did in the Apoſtles dayes, but of ſuch members doth not your Church conſiſt in this preſent age, neither is it in the order and Government of the ſpirit of truth, but in the forme without the Power, therein was its beginning, and is its ſtanding at this day.

8. That the time is at hand, and the day of the Lord draws near, and the fulneſs of time is approaching, wherein great Babylon ſhal be thrown down, and fall to the ground, and the Lord will be avenged on her, and will render Judgments unto

her;

her, and the Beast, and whore and false prophets, un o whom the Kingdoms of the world hath been subject, shall be taken, and cast alive into the lake, and the devil and Satan shall deceive the Nations no more, but the Kingdoms of this World shall be changed, and become the Kingdoms of the Lord, and of his Christ, whose Kingdom shall be revealed in power and great glory, in the hearts of his chosen, and the Church of *Rome*, and all the false sects and Churches upon the earth, will the Lord God overthrow, and his true Church shall be gathered out of the Wilderness, and the beauty of new *Jerusalem* of the holy Church, the Lambs wife, shall be as glorious as before she fled thither, and before she was troden down of the Gentiles, and the Lord God Almighty shall be known, and his Tabernacle shall be with men

These things I assert to you in the Name of the Lord, and the truth thereof is certaine, and should be ready to argue and dispute these things with any sober person amongst you upon equall tearmes, and to prove the infalibility hereof by the spirit of the Lord, and according to the Scriptures, wherefore consider of them in patience and meekness, and believe in the light of Christ which is in your consciences, which Christ hath lightened every man that commeth into the world withall, that you may come to the knowledge of the truth, and out of all false wayes, and if any of you will returne an answer hereunto, in behalfe of your whole body, and can be able to clear your selves in writing from what is charged upon you, it shall be gladly received by me, and a reply in meekness returned to you for the further manifestation of truth, that truth and righteousness may clearely appear, and be imbraced, and all deceit and false wayes of Antichrist may be confounded, and denied, and who are in the truth shall be confirmed, and who are in the error may have warning now in the day of the worlds visitation; The Lord is coming, to Judgment, who will Judge the Secrets of all hearts, and the whole world in equity.

*Dunkirk* 20. *of* 3. *moneth* 1659. English account.

*By a friend unto righteousness, and a lover of all souls.*
*Edward Burrough.*

This

*This was sent to the chief Rector of the Jesuites Colledge in* Dunkirk, *in Latine.*

FRiend, thy wisdom and thy knowledge is earthly and sensuall, and thereby canst thou not know the things of the Kingdom of God, thou canst neither learn them thy self nor teach them to others, for thou art but a blind leader of the blind, and thus saith the Lord God unto thee, the fruitles tree is standing in thee that brings forth no fruit unto God, & the head of the Serpent is not broken in thee that deceives the soul, nor the body of sin put off that burdens the just, and the Sword shall cut thee to pieces, even the sword of the Lord it shall slay thee; and friend, the time is at hand, that the Lord will make thee know, that thou art and hast been in thy life time a dishonour to him, and that thou hast not serv'd him, but thy self and the Divil, and thy heart is not right in his sight, but is corrupt and deceitfull, for thou art tryed, and measured, and thou art found wanting in all things, and God will Judge thee, and the witness in thy conscience shall answer his Judgments, and all thy Idolatrous practises and profession of Religion, and Church, and Ministry, thy many Prayers, and thy works of Righteousness, all this shall not hide thee from the wrath of the Lamb, though now thou art hardened, and utterly insensible, yet the stone shall fall upon thee that will grind thee to Powder, and thou shalt not escape, but the burden of thine own iniquities shall weigh thee down into perdition, except thou speedily Repent. Therefore fear and tremble before the Lord God, and remember thou art warned by one that seeks the peace of souls, but makes War by the sword of the spirit against the kingdom of the Divil and Antichrist in whom soever it stands.

And friend, answer me this one Querie; What is that Whore that hath sat upon multitudes, and peoples? and what is that Golden Cup in her hand? and what are the Abominations and Fornications of which her Cup is full, which she hath caused the Kings and people to drink, and with which she hath deceived the world? Answer me this, and subscribe thy name.

*E. B.*

And

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And now this I have to say concerning the Church of *Rome*, to them, & to all the world, as having been in a measure an eye and eare witnesse of their idolatrous and false waies, practices and doctrines, never having in all my daies, till this time and at this oportunity of going to *Dunkirk*; not having any knowledge outwardly what their waies and practices were; not having any knowledge I say by my sight, and particular hearing concerning them, without me, otherwise then what the spirit of the Lord within me did make manifest: Though from a child the spirit of the Lord in me hath abhorred popery, and all that which savours of it: But now having been an eye and eare witnesse in a little measure of their practices and doctrines, this I have to say to them, and all men; blindnesse and ignorance covers them as with a mantle, and they are wrapped up in the body of darkenesse, and grosse darkenesse they do dwel in; and all their waies and worships are but the works of darkenesse, which they are led on in by the false feigned spirit of imitation, from one generation to another, being exercised therein: And the sense of the spirit of life they have not, but have wholy lost it; and they know nothing at all of the leading of it, nor of its teaching: This they hisse at as a thing of nought when it is spoken of to them. They have even sold themselves into the land of ignorance and blindnesse, and they hate to be reformed: they are setled upon a false foundation, even the traditions of men, which the Lord will break down, and their whole building will fall. And when I consider how thousands and ten thousands lies in the captivity of blindnesse and darkenesse under them, my heart is rent for them, upon the consideration how they are led in darkenesse and blindnesse, and how they rest in a false confidence which will destroy their Souls, and the blood of many rests upon the heads of them that leadeth them; for they that lead them cause them to erre, and the blood of souls will be required at their hands. And as for the poor and the common sort of them, there is a pity in me for them; because they are led by the blind, and are out of the way: but as for the Priests and Jesuites, and Clergy men they are to be cut off with the edge of the sword of the Lord God, and the woe is unto them, and no pitty, because they cause the people to erre,

and keeps the people in ignorance and blindneſſe, under their falſe and unrighteous wales and worſhips. And this I know, the word of the Lord is gone forth againſt the whole body of the Romiſh-Church, from the head to the tail of them will God plead with them; the time is at hand, and his eye ſhall not pitty, neither ſhall his hand ſpare to puniſh them: The decree of the Lord is Sealed and he will take vengeance upon their unrighteous lawes, which binds the conſciences of people, and limits the ſpirit of the holy ones; their unrighteous Eccleſiaſtical Lawes I meane, under which is defended all manner of Idolatry, and they compel people to be Idolaters by a Law, and whereby they drink the blood of the Saints, and of the Martyrs; but the Lord will take vengeance upon them; and diſannul their covenants and decrees; and his ſpirit ſhall not be limited, but ſhall rend them to pieces, even their Laws and crueltie, and Inquiſions by which they are defended, and their Religion upheld in the world, and whereby they kill the juſt, and murders the innocent that are better then they: for the fulneſſe of time is come, and all theſe ſhall be tumbled down, for their unjuſt Lawes and Inquiſitions are the main ſtrength and pillars of their Church, whereby their Churh and woriſhp doth ſtand; and if they had not theſe cruel Lawes and Inquiſitions to defend themſelves by in their Religion, they would be ſoon prevailed againſt, for they have nothing of the ſpirit and authority of God to ſtand in, nor to fight with, againſt ſuch as do oppoſe them; but their weapons are carnal and deviliſh, and by murders, oppreſſions, and tyrannies they do defend themſelves, and when theſe things are broken down, then their Church cannot ſtand long. And as ſure as the Lord lives, ſo ſhall it come to paſſe, a generation ſhall accompliſh it, and in the generation of the righteous ſeed it ſhall be finiſhed, their Lawes ſhall be broken down, and murders avenged; and their weakneſſe ſhall then appear, and their whoredomes and Idolatries, and all their abominations ſhall be made naked, and uncovered, and judged by the Lamb, and them that follow him, whom he will gather to fight his battle. And if the people were but ſenſible hereof, as in meaſure I am, through the zeal of the Lord, it would raiſe up the ſpirit of zeal in them all, to ſeek vengeance and the overthrow of all their unrighteous Lawes, and Inquiſitions, and murders, which keeps people in darkneſſe and ignorance,

and

and kills the juſt, that the creatures may be ſaved and tyranny condemned; And when once the Lord doth but reach forth his arme, then ſhall people be awakened to mind what I now ſay. Who would ſpare their own lives for the accompliſhing of ſuch a work, that the ſpirit of the Lord may have liberty, and that which limits it may be daſhed to pieces? and that the earth may be ſet at liberty, and all *Europ* made free from the cruelties and tyranies of Antichriſt and of the whore? And to all you Papiſts I ſay, and to all the body of the Church of *Rome*, prepare, prepare, for the Lord God is comming up againſt you in his dreadful power; his word of eternal judgement is gone forth, and his vials are full of wrath to be poured forth, and he will be avenged upon your tyrannies and murthers, and unequal Lawes, and ſubdue them before him. And his dread ſhall fall upon your conſciences, ye that are Idolaters, hypocrites, ignorant wretches, wilful perſons and bondſlaves of Satan, The plagues of God, and the wrath of the Lamb ſhall reach unto your high Throne. Repent, repent, for the Lords wrath is kindled againſt you, and if there be any among you that feareth the Lord, let him deliver his own ſoul, by turning from your abominations, leaſt the Lord come upon you and deſtroy you altogether. Give up your Inquiſitions, give up your unjuſt Lawes, and ceaſe to murther the innocent, and torment the righteous. I demand this of you on the Lords behalfe, vex not the Lord any longer, for his patience is turned into anger againſt you, and his long-ſuffering will become fury to devour you.

And no little ſervice we had in *Dunkirke* among our Engliſh Army. Divers meetings we had in the Town, and declared the meſſage of ſalvation. And I muſt commend the ſpirit of our Engliſh men for moderation, more then the men of any other nation; And I did many times clear my conſcience among them, both as they were men, Sons of *Adam*, and in relation to an eternal ſtate did direct them to the way of happineſſe, out of ſin and wickedneſſe, that they might come to God; preaching the everlaſting Goſpel, That as they were Sons of *Adam* in trangreſſion, they might come to be healed, and come into Chriſt the power and wiſdome of God, and might be ſaved. Again, as they were ſoldiers, and as they were an army, I was moved to ſpeak much unto them, that they might know what their ſervice was there in that ſtate, ſome time ſaying unto them, it was poſſible the Lord might

have some good work to do by them, if they were faithful and not seek themselves, but the glory of the Lord.

And at one time being sent for by Governor *Lockhart*, where there were many officers with him, & we had much discourse with them; and this lay upon me to declare in the Name of the Lord unto them, that if they did enterprize any businesse as they were an army, in a spirit in opposition unto us, and in that spirit that did reject us, and deny us, and gain say us, then should they never prosper in any enterprize whatsoever; but if they went on in any degree in the fear of the Lord, and in that spirit that was among us, then should they overcome their enemies, and none should have power over them, nor overcome them. And after I was parted from them, this following paper was upon me to write unto the whole Army in general, both to officers and soldiers.

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## *To the English Army, to Officers and Souldiers.*

*Friends,*

I Am moved to clear my conscience unto you, in the sight of the Lord to warn you, that you may all learn wisdom and the fear of the Lord God, and may stand in his Counsel alwayes, for that will be a defence unto you at all times, and therein will you prosper in the Lords work, and chiefly unto you, the small remnant of our English Army in and about *Dunkirk*; I say unto you officers and Souldiers, fear the Lord God, and walk in his wisdom, and every particular person amongst you, Inquire of the Lord, what he requires of you, inquire of the Lord I say, and know his will, and be obedient unto it in all things, and so shall you prosper in standing in Gods Counsel, and in performing his will, and so shall you be exalted, and have victory over your enemies, even as you seek the honour of the Lord and his glory; for if you honour him, and do that which is acceptable to him, he will honour you, and set you a top of all your enemies, and he will make way through the mountains even by you for the further appearance of his glory, and he will honour you as his workmen, if you be faithful to him, and walk in his Counsel and wisdom, till he hath prepared his own way by you; for assuredly

surely it is not in vain, but the Lord had some end in it, to himself, in bringing you to that place, and what do you know but he may have some good work for you to do, it is possible there is more in his heart, and in his purpose, concerning you then yet may be discovered to you; wherefore it is good for you, that you waite upon the Lord, to know his will fully concerning you, that you may do it, and fulfill it, and therein shall be your Crown, but on the contrary dependeth your misery and destruction.

And this I do know, that the Lord hath owned and honoured our English Army, and done good things for them and by them in these Nations in our age, and the Lord once armed them with the spirit of courage and zeal against many abominations and tyrannies, and he was with them in many things which he called them to, and gave them victory and Dominion over much injustice and oppression, and over Tyrants and cruel Laws and he was with them till that a spirit of vain glory and Ambition and self-seeking, and the honour of this world entered into some and defiled the whole body, & made it deformed & void of its former beauty, and of its valour and nobleness also, at which the anger of the Lord was kindled, and against you also was his hand turned, with the losse of his presence, because the sincerity & the faithful principle was almost choaked, & the good eaten out from amongst you, by the false spirit of self-seeking and vain glory, which was entered into the hearts of many but this is to the army in general, and to say no more of it to you, only that you might search your own hearts, and may be purged, and may again return to the old spirit of righteousness, which will reach after the liberty of the people and the freedom of the Nations, and that all oppression and tyranny and unjust powers may be broken down to the dust before you, and be subdued by you as your prey, and that there be no more a looking back by you for rest and ease in the flesh, in great houses of residence, till you have visited *Rome* and inquired after, and sought out the innocent blood that is buried therein, and avenge the blood of the guiltless through all the Dominions of the *Pope*, the blood of the just it cryes through *Italy* and *Spain*, and the time is come that the Lord will search it and seek it out and repay it, and it would be your honor to be made use of by the Lord in any degree in order to this matter, whether the Lord will revenge the grievous blood-guiltiness that lies upon them,

by himself without an instrument, or whether by you or others as an instrument, whether this way or another; that God will do it, this I determine not, but this I do know, the time is not long, that he will one way or another avenge and revenge the blood of the just upon the murderous head; and this I also believe that the Lord will do it, or make way hereunto even by you, the men of our English Nation, if you be faithful to him, and do what he requires of you, for what are these few poor Islands that you have run through, and laid many mountains low, and wounded the remainder of the Romish Idolatry that was standing in the beginning of your Wars, and the remaining part thereof, which stood between the dayes of Queen *Mary*, and the last years of *Charles* hath received a mortal blow, both by you, and partly as preparers of the way, but what are these little Islands of *England*, & *Scotland*, *Ireland*, they are but little in comparison of the great part of Christendom in which Idolatry, tyranie and grievous oppressions do abound, which the hand of the Lord is against, and which he will take vengeance upon: Oh did you but see and perfectly know, the cruelties, the oppressions, the idolatries, the murders, and all whatsoever that is evil, both in civil and Ecclesiastical State, that is brought forth and rules in full power in all the *Popes* Dominions; I do say, were you but fully acquainted withall these things, and also of the purpose of the Lord, which is speedily to visit them with his rod, it would awaken you, and stir you up, and it would set your spirits on fire of a great zeal with desires of no greater honour, then to be instruments in any degree towards the executing of so good a work, even towards the relieving of the oppressed, and breaking the bands of crueltie, that the Nations may come to rest, and may no more be captivated with the chains of Antichrist; I do say it would be your greatest honour to be instruments in such a work, and do you know what the Lords purpose is concerning you? onely this I do know, the Lord hath a love to the men of our Nation, and there is a spirit in them most fitting for such a work, even the zeal of the Lord hath appeared, and is beginning to appear against *Babylon*, and against *Rome* the seat of the Whore; and the kingdom of Antichrist shall be thrown down, and the righteous people shall go free, and Nations shall worship the Lord; but there is many mountains in the way, wherefore hew down the tops, strike at the branches, make way, that the Axe may be

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laid to the root of the tree; that your sword, and the sword of the Lord, may neither leave root nor branch of Idolatrie, oppressions and tyranie, which the Nations are held in slaverie under, and oppressed withall, to the grieving of the righteous soul, and vexing of the spirit of the Lord. Oh how great is their Idolatries! you see a little part thereof amongst you, oh what false, fained, deceitful and hypocritical services do they practice? their images, their pictures, and their praying before them, which is Idolatrie their Candles burning, and their Organs and instruments of musick and fained singings, all this is Idolatrie and superstition; and a vexation to the Lord, and that law which imposeth them upon people contrarie to a good conscience, and that Law which condemns others as Hereticks that will not worship thus, and that power that kills and destroyes those that acts against those worships, Laws and powers ought ye to make war against, and to claim a disannulling of all such Lawes and Authorities, by which this Idolatrie is imposed upon peoples consciences, and established in the Nations, and by which many are destroyed and condemned who cannot bow to their Idolatries; such Lawes are not to stand before you, for these be the bryars and thorns which covers the great mountains, whom the Whore sitteth upon, which the Lord will judge; did you but know all their unrighteous Lawes, murders and all cruelties which is abounding among them, and they have a dispensation to commit unrighteousnes, those Lawes ought to be judged and destroyed, and your sword is to be lifted up against them; It is the Lords work, I know, to make men truely Religious, but yet the Lord may work by you, to break down the bryars, and thorns, and rocks and hills, which hath set themselves against the Lord, and which keeps people under the chains of Idolatry, so that they commit Idolatry, and are compelled to it, and defended in it, even by a Law; but the Lord will confound all this, either by means or without means, for such is their oppression in their Ecclesiastical state, and their unjust Laws whereby their Church is established and defended, that it causeth the very earth to mourn, and the spirit of the righteous to faint, and their hearts to fail because of oppression, to murder, & steal and rob, and to commit adultery, these are accounted little sins amongst them, they are even tolerated and pardoned by the *Pope* for a little money; and if they slay a man, and wilfully murder him, they can run to their Altar, there they can have a dispensation of a

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wicked pardon,and here is a law that tolerates murder, and the greateſt ſins; whereby it is hard for any that fears God for to be amongſt them, and blood, blood lies upon their whole dominions, and the guilty goes free and uncondemned and the innocent ſuffers unjuſtly, for if any diminiſh from about their Maſshouſes to the value of a peny, that is death by their law, while murder is tolerated;and here is nought but tyranie and oppreſſion abounding, even great mountains, which muſt be thrown down, and for which the ſword of the Lord muſt come upon them; and God will make their riches, and their falſely conſecrated veſſels and treaſures; even a ſpoil and a prey unto you, if you be faithful unto the Lord; wherefore all you officers, fear the Lord God, and be not ambitious nor vain-glorious, nor ſeek not your ſelves to gain unto your ſelves Kingdoms,to exalt your own horn, for if you go in this way,and if this be your end,then your end ſhall be fruſtrated,& you ſhall not proſper;for the Lord will lay you aſide with ſhame unto you; but let it be your work & yonr aime to require and demand the diſanulling of their Inquiſions and cruel Lawes, both in their Church and civil State, and that Chriſt alone may exerciſe the peoples conſciences neither be ye as Lords nor Tyrants over your poor Souldiers,but be ye loving and meek towards them, I ſay unto you Officers and to all you that bear Rule in the Army, be loving and kind and gentle unto all under your authority, & be not as tyrants nor oppreſſors over your poor Souldiers, but be examples of all goodneſs unto them,and give them no evil examples in your lives and converſations, but lead them in the fear of the Lord, and know a meaſure of his wiſdom in you, whereby you may walk before them, and they may poſſeſſe their freedoms in their conditions, and may not be as ſlaves to you,but as ſervants to the Lord in their places,and herein ſhall you be bleſſed as you fulfill that which the Lord requires. And likewiſe unto all the Souldiers I ſay, that ye may be ſober and moderate, and faithful to the Lord, and not go in the exceſs and ſuperfluity of this creation, but may be all kept low in your hearts, and tender towards God, and obey them that have power over you in all things which are juſt, and be not deboiſt nor given to vanity, But all of you both officers and ſoldiers live in that which keeps your conſciences void of offence,and that you may be clear and free in your own ſpirits from

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the abominations of the Nations, and then you will be a terror to the evil in all people whereſoever you come, and being clear and free in the ſight of the Lord, having no ſin lying upon your conſciences, then ſhall you face your enemies with courage, and not fear death, but ſhall be ready to lay down your lives for a teſtimony of Jeſus in a good cauſe, and upon good engagements; and if the Lord be your fear, then no man can make you afraid, but you will be in that which overcometh the unrighteous power within you and without you alſo, and here is the true honour, and in this it doth conſiſt, in victory over all that which is contrary to God; and here is the true way to happyneſſe and proſperity in this life, and in the life to come, by ſeeking his glory, and not your own; and all of you come to the light of Chriſt, that Chriſt hath lighted you withall, and that will teach you all things what you ought to do, and what you ought not to do; for that light of Chriſt within you ought to be the guide of all the children of men, in every ſtate, place, and condition, and upon this you are to wait for counſel to receive it from the Lord, by that of him made manifeſt within you; and as for all your outward teachers that hath uſed their tongues amongſt you, and ſaid, the Lord ſaith it, when God hath not ſpoken to them, nor ſent them, and that preach for hire and ſums of mony, and theſe are them that cannot profit the people, nor ever bring you to the knowledge of God, nor give you counſel from the Lord, and if you ſeek to uphold them and defend them, againſt the power of the Lord, and his word which is gone forth againſt them, then ſhall you not proſper but fall with them, and if you do enterprize any work in that ſpirit that doth oppoſe the ſpirit of Chriſt Jeſus in his people, you can never have good ſucceſs, but the Lord will confound you before your enemies; And ſo now that you may all come into the new covenant to be taught of the Lord, and to be far from all oppreſſion, this is the thing that you are all to wait for, and to know the power of the Lord, and to go on in that, againſt unrighteous men and unrighteous lawes, which are ſet up in the Nations, that they may be deſtroyed and brought under, and yet though ſuch a victory would be honourable unto you, yet there is a victory more honourable, to wit, the victory over ſin and death, and the Devil in your ſelves, and that you are to mind, and there is a kingdome which is not of this world, which cannot be obtai-

ned by an outward ſword, and this kingdom are you to wait for, that you may know it and feel it in your own particulars; and this is the doctrine of the Goſpel of peace unto you, and the glad tidings held forth unto all of you; come into the power of the Lord, and minde it, that you may be lead of it, and then may you be fit inſtruments for the Lord to work by; and take heed how you oppoſe thoſe whom the Lord hath ſent, and is ſending abroad in the nations, to proclame the mighty day of the Lord, they are no enemies to you nor to any mans perſon, and therefore be tender over them, for they go about the Lords work; of this I warne you all in the preſence of the Lord; And ſo you dwelling in the power of the Lord, there is nothing ſhall deſtroy you, nor confound you, but you ſhall have victory over all your enemies within you, and without you, and the Lord will make you a dread and a fear to the Nations, and ſo this is a warning unto you all, both officers and ſoldiers, that you may minde what the work of the Lord God is in the nations, your worke hath been, and may be honourable in its day and ſeaſon; but he hath a work more honourable to work after you, that is to deſtroy the kingdome of the Devil, and the ground of wars; and your victorie hath been of the Lord, but there is a more honourable victory to be waited for, even the victory over ſin; and ſo we are the friends of the creation, that doth preach this victory and this kingdom and peace, which is endleſſe and everlaſting, and which many are come into, yet we reject not the ſtate, and work and victory and honour of a ſoldier, but hath a reſpect thereunto in their ſeaſon; and as for the many and divers ſorts of worſhip which is come up ſince the dayes of the Apoſtles, and are of the whore and not of the true Church, they are all to be thrown down, and the worſhip that is in Spirit and truth to be ſet up by the Lord, and he is gathering people into that worſhip, but if you be out of the fear of God in the rudeneſſe and wickedneſſe of the world, and ſeeks your ſelves and not the freedom of the nations onely, then the Lord will lay you aſide as a broken potſherd, and raiſe up unto himſelfe a people that ſhall fulfill his work and do it, for he hath much work to do in the nations, to accompliſh in a few years time, for he is gathering his elect ſeed, and changing the kingdomes of the world, and making them become the kingdomes of Chriſt, and ſo be low in your own eyes, and do not ſeek your ſelves, but ſeek one

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anothers good, and ſeek the glory of the Lord, and the freedome of the oppreſſed, and in that you will be bleſſed and proſper till you have ſet up your ſtandard at the gates of *Rome*.

I am a lover of all your ſouls, and a ſufferer in patience under the cruelties of men.

*E. B.*

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AND ſome ſmall diſcourſe we had with our Engliſh Prieſts, that ſupplies the place of Chaplains to the Army; and in particular, one of them which had ſpoken ſomething behind our backs againſt us, and we did proffer to have ſome diſcourſe with him, but he refuſed it (only to evade the matter at that preſent) he bid us ſtate ſome of our principles in writing, and he would anſwer them in diſpute in ſome publike place; & being he was not willing to engage to diſpute otherwiſe, we were free to write this following Paper, but we had no anſwer in agreement to diſpute with us, but ſhifted the thing from himſelf, by telling us the Governor was not willing; but this was not the ſame Prieſt before mentioned that we had diſcourſe with at our firſt coming into the Town.

Friend,

*For the manifeſtation of truth, and that the perfect difference between thee and us may be known, and who are in the truth, and who in the error, and that truth from error may be clearly diſcerned, therefore according to thy own propoſals and expreſſed deſires thereof before many, we do here aſſert ſome particulars of that truth which we have received from God, and do hold forth and maintain in the world, in oppoſition to thee or any other that ſhall gainſay them,* viz.

1. That Chriſt hath lightened all men with a light ſufficient in it ſelf to bring them to ſalvation, if they follow it.

2. That God hath given Chriſt to be the Saviour of all men.

3. That none are juſtified by Chriſt and his righteouſneſſe without them; but as they have received Chriſt and his righteouſneſs, and witneſs them revealed in themſelves.

 4. That

4. That the Saints of God may be perfectly freed from sin in this life, so as no more to commit it.

5. That the national Ministers and Churches, not only of Papists, but of the Protestants also (as they now stand) are not the true ministers and Churches of Christ.

6. That the scriptures are a true declaration given forth from the spirit of God by holie men of God, moved by it to write them, and are profitable, but are not the foundation, nor the most perfect Rule of faith and life to the Saints.

These things we are freelie willing and desirous to discourse upon, with thy selfe and anie others that shall join with thee, in the presence of sober and wise men, who may judge betwixt us, in anie publick place that may be procured by thee according to thy engagements in this particular, provided it may be in the spirit of meekness, and moderation, and that all fair and sober dealing may be among us, and the fear of God; and to this we expect thy speedie answer, *concerning* time and place.

E. *Burrough.* S. *Fisher.*

The propositions were writ as short as could be, for to stop all advantages against us, that might be taken by our adversarie, in case he had met us, and agreed to dispute, but upon enlargement in discourse, we might have laid open the truth of everie one of these particulars at large, to the satisfaction of sober minds that might have been doubtfull hereof, and shewed by the Scriptures, the truth of all of them.

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THE END.

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